

## 5 Conclusions and policy implications

Every year community planners need to make strategic decisions about how best to allocate their budgets. Traditionally this has been done by instinct as there has been little empirical evidence about what actually 'sells' and what different groups within the market are prepared to 'buy'. Outlook now provides us with a sophisticated tool that can show planners what the market looks like. It is capable of identifying 'attributes' and 'products' that unite the community (mass market) and segment the community (niche market). It can actually *predict* how different sections of the community will be motivated as well as those items that will motivate everyone, religious or secular.

The following 'attributes' tend not to differentiate between outlook groups but are exhibited across all groups and are consequently categorized as mass-market markers:

- at least half of friends are Jewish;
- attending Passover seder;
- previously visited Israel;
- willing to send their children on an organized trip to Israel;
- membership of a Jewish sports club as a teenager.

Similarly, the following 'products' tend not to be affected by an individual's particular outlook. They are equally likely to be 'consumed' regardless of whether someone is secular or religious:

- books on a Jewish topic;
- *Jewish Chronicle*;
- radio programmes on a Jewish topic;
- television programmes on a Jewish topic;
- Jewish museums in foreign countries.

This is a list of Jewish 'cultural products', strongly suggesting that the binding force or 'glue' that unites the highly complex and segmented Jewish community has a distinctively cultural flavour. Of course there are many other items, some distinctively Jewish, some that distinguish Jews from the wider society, that Jews of all outlook types connect with, engage in or are attracted to.

The very existence of these items, attractive as they are to even the most secular people, shows that these are real, all-encompassing markers for which the community should cater effectively. Similarly, outlook, as presented here, shows that Somewhat Religious Jews are not necessarily interested in everything that is religiously Jewish, as one might have surmised given their religious self-definition. This again highlights how planners can make use of outlook when attempting to motivate sections of the Jewish market. Outlook underscores what has and has not worked in the past, and, crucially, what will and will not work in the future.

From an academic perspective, outlook enables sociological researchers to *measure* the extent to which different segments of the Jewish market converge and diverge. This report presents scientific evidence to show that the Jewish population tends to *converge* on behavioural traits pertaining to non-religious, leisure activities and general attitudes, but tends to *diverge* on issues relating to religious affiliation and practice, such as fasting, regularly lighting candles, synagogue attendance and donating money and time to Jewish charities. But, as highlighted in the above list, this divergent cleavage is not true for *all* Jewish activities.

Outlook is context-specific: it can provide accurate predictions with regard to matters in the 'Jewish world' but would be of limited predictive value for exploring issues such as environmentalism or the work habits of Jews. Nevertheless, the evidence assembled here shows that outlook works and is useful. In a specifically Jewish context, outlook—consisting of the four options ranging from secular to religious—coherently *sorts* people. It does this more easily (96 per cent of respondents answered the outlook question) and more accurately than any other definitional label used to date in the study of British Jewry. It is able to extract the intra-group differences far more efficiently than alternative, loaded and essentially arbitrary labels such as 'just Jewish' or 'Traditional'. Such labels have suffered from a lack of scientific rigour and imprecision, and have produced misunderstandings and misrepresentations. Outlook on the other hand is logical and empirically testable and is consequently a superior and more robust instrument.

This report is only the beginning of the investigation into outlook, which demands further exploratory analysis. The models identified here require considerably more development but it is hoped that the potential power of the outlook tool has been demonstrated. One recommendation is that future studies of Jewish populations incorporate this tool into questionnaires and focus groups. In this way, the analysis of outlook might be refined so as to

determine, for example, whether or not it is legitimate for an individual to claim to have more than one outlook position depending upon the Belief, Belonging and Behaviour aspects of their 'Jewishness'. The investigation into outlook will also require a more sophisticated approach, perhaps using advanced multivariate and multidimensional statistical techniques to identify many more relevant items for which outlook is a good predictor.<sup>27</sup>

<sup>27</sup> A useful example of how this might be done using factor analysis is explained in S. Miller, 'Changing patterns of Jewish identity among British Jews', in Z. Gitelman, B. Kosmin and A. Kovacs (eds), *New Jewish Identities: Contemporary Europe and Beyond* (Budapest: Central European University Press forthcoming), 47–62. The emphasis is on changes in Jewish identity with age and uses the traditional labelling typology as a basis of analysis.